2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

cultural elements the distribution of which is not exactly known.

The *lance* likewise belongs to the weapons seldom used in the chase, but chiefly in combat with other men. However, I have seen the Mataco use lances in hunting the peccary. The Ashluslay also have lances, provided, like those of the Mataco Indians, with iron heads, which the Indians obtain from the whites by barter. Besides among the two tribes here mentioned, I have seen lances among the Toba alone. The lance has, or more correctly had, a very extensive distribution in S. America. It is certainly very difficult to decide which tribes have learnt the use of the lance from the whites[1]) so that I do not venture to express an opinion as to where this cultural element is to be placed. As early a writer as SCHMIDEL[2]) says of the Timbú Indians: «En esta ocasion ellos se habian fabricado lanzas largo con las espadas como se habian aprendido á los Cristianos.»

Neither of the Chaco tribes here dealt with possess shields. On the other hand, the Ashluslay occasionally have *body armour* of cow hide and jackets of jaguar hide, which serve as a protection against arrows.[3]) DOBRIZHOFFER mentions similar jackets of tapir and jaguar hide from the Apipone[4]). The Patagonians, too, according to FALKNER[5]) and

[1]) An exhaustive historical enquiry would be necessary, and this would be difficult, if not impossible, to carry out.

[2]) p. 192.

[3]) «Indianerleben», Pl. 13.

[4]) «The Abipones are unacquainted with shields and target, but they cover the greater part of their bodies with a sort of defence, made of an undressed antas hide, a tiger's skin being sewed either in the in- or outside; it is open in the middle, that the head may come through, and extended on each side as far as the elbows and middle; it is impenetrable to common arrows but not to spears and bullets, though it somewhat diminishes their force. To this coat of mail they added a girth wider than a man's hand, of the dressed hide of the same animal, when they saw their leader Debayaikin wounded in the belly with a spear.» Vol. 2. p. 361.

[5]) p. 112.

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
Toba SI 12
Choroti SK 6

by the whites even in their dress, but those sub-tribes who still live in a state of nature keep the body almost wholly uncovered or only wear clothes consisting of animals' skins or cotton or woollen waist-clothes and mantles of their own make, just as is the case with the Choroti. The Catholic missionary Cardús, who visited the Tobas about fifty years ago, relates that the majority of the men used to go entirely naked, only wearing a small apron of skin or stuff. When they went out hunting or to battle they wore a jacket or a breast-plate of tiger's skin. Although nowadays the Tobas commonly use articles of clothing obtained from the whites, they are still frequently seen to go almost naked, only wearing a small waist-cloth, especially when the weather is hot or when they are working. The women, according to the same writer, used to have a small apron of fox, deer, or tiger's skin tied at the waist, which reached down to the knees. The hairy side of the skin was turned inwards and the outside was painted in different colours and figures. Nowadays, as I have already mentioned, the dress of the Toba and the Mataco women in Bolivia is the *tupu*, a sort of long gown or shirt made of red or some other brightly coloured stuff which covers the whole body leaving only the arms bare.

Both the Choroti and the Mataco men on certain occasions wear a kind of coarse shirt made of the fibres of the *caraguatá* plant (*Bromelia serra*). These shirts are mainly worn as a protection for the body against the thorny bushes when wandering in the forests, but also as armour in battle, since the arrows of the enemy are supposed not to penetrate these thick shirts. As a protection for the feet again the men, when hunting in the forest, sometimes wear a sort of sandal or leggings roughly made of deer or tapir hide. The head is always kept uncovered by the Chaco tribes or is only covered by ostrich plumes and the purely ornamental headgear which forms part and parcel of festive attire.

The houses of the Pilcomayo tribes are all of the same exceedingly primitive construction, or at any rate have originally been of the same type. They are round, conical, or beehive-shaped huts, constructed by a number of boughs of trees fixed in the ground in a circle and tied together at the upper ends. This erection is covered with rushes, grass, and palm-leaves down to the ground so as to form a rough thatch. A small opening is left for an entrance or door, which is so narrow that the inhabitants are obliged to enter the hut on all fours. The whole hut, varying from six to ten feet high in the centre, is too low to allow a man to stand erect, and the grass thatch so loose that the abode offers only a poor shelter